

the good patriarch Jacob, who wrestled with the angel "till the breaking of the day," and of Christ, who frequently went into the desert, and the mountains, and prayed all night, will justify you in spending much time in secret devotion, and I presume that no one will condemn it. The reverse of the above doctrine is too true in practice. The rule, or motto, of many appears to be, Long prayers in public. Short in secret, or none at all. Does not this appear a little pharisaical? Some seem to think that they must wander over all creation in public prayer—first a blessing, perhaps upon the meeting, the church, the penitent, the pastor, the Sabbath school, the sailor, the slave, the Indian, the missionary, the heathen, "the latter day glory," then back again to the meeting, repeating half they have said before, mixing up all manner of things, to make out a good long prayer. Not so did the good old patriarchs, Christ and his Apostles teach. One subject filled their minds, and they presented it earnestly and directly to God. Notice the prayers recorded—they are short, comprehensive, plain, direct, earnest, effectual. Men frequently say they do not wish to be troubled by a request that they offer a short prayer; they wish to pray as long as they please. But is it right to feel thus? Who would not pray, when the most precious presence of the brethren is, that he may get through soon? Had he not better retire to his closet and there wait on God who seeth in secret, and who has promised to reward him openly?—I apprehend that those who make long prayers are not generally aware of the length of time they occupy. And it may be well to suggest that a little more careful attention be given to the timepiece. Some will be greatly surprised at the length of their prayers.

Intelligence.

PUBLICATIONS IN A VILLAGE IN INDIA.

The Rev. J. G. Pike, Secretary of the General Baptist Missionary Society, Derby, England, acknowledging a grant of \$500, received from the American Tract Society, gives the following highly interesting statement of the effect of religious publications in villages in India, received by the overland dispatch:

"Last November (he says) our brethren at Cuttack were pleasantly excited by a visit from two Hindoos, who went as a deputation from a number in some villages, between 30 and 40 miles from that city. Some Christian publications, it appeared, had reached them. The effect was that they left off the worship of idols, and sought instruction, by reading the Christian books, and the best part of their own shastres. They next gave up their own shastres, and confined themselves to reading the Christian books. By degrees they renounced Hindooism. Presently they broke out against them. Some of the timid gave way, but others continued firm, and they sent two men as a deputation to seek out the missionaries and ask their advice. After two days' search they found the missionaries.

The men were soon sent back to their native village, accompanied by Rama Chandra (a native preacher) and other brethren to investigate the state of things, and to return with a report to the missionaries. Rama soon returned delighted, and his feet blistered with haste, stating that they were not inquirers but confirmed Christians; that they had offered to burn their own shastres in his presence, but he advised them to wait till one of the missionaries could visit them.

Rev. Mr. Lacey immediately went, and was followed by Rev. Mr. Sutton. Both, alive to the sacrifices he was making, trembled from head to foot while talking with our brother. A time was fixed for his baptism, and that of two others, in the first instance. As they were moving to the water one of his brothers laid hold on him, and a crowd collected. His wife, almost frantic, now rushed forth, and laid hold of his outer garment. He let it go, and she sat down and wept over it, as over the last relic of a friend from whom she was about to be separated for ever.

They now brought his little girl, an interesting child about seven years old, and asked him if he would make his wife a widow, and his child fatherless? But he was unmoved. A younger brother now came up, prostrated himself on the ground, clasped Selo's feet, and bathed them with his tears, and besought him not to go forward to disgrace them and ruin himself. Selo seemed to feel deeply, but his resolution was unshaken; he said, "Christ is more to me than all, and I have given up all for him." The Zeemur came and talked with him, but was unsuccessful. An aged Brahmin came, but was soon put to silence.

The idolaters now changed their mode of attack. They besought brother Lacey to delay the baptism of the converts till next day. He of course declined, unless the converts wished for delay. They applied then to Selo, and he nobly answered, "No; I have given up my vow in heaven for today." Still they held him forcibly;—a police officer was sent for, and after various interruptions, they got to the water side and went down into it. The crowd rushed in also, and hardly left room for the administration of the sacred rite. The candidates tore off and threw away their points and their strings of beads. And the missionary said:

"Do you acknowledge one God?"—Yes. "Do you believe in Christ for pardon and eternal salvation?"—Yes. "Do you see and feel that idols are vain and foolish?"—Yes. "Will you till death love and serve God?"—Yes.

All this the multitude heard and distinctly understood. The ordinance was administered. They came out of the water, and the crowd mostly dispersed. The native converts, who were present, took hold of the hands of the new Christians, and walked, singing hymns together, towards the missionaries' tent, about 2-3 miles distant. Our brother says, "Our hearts were filled with joy, and our eyes with tears. Thus they walked, the wild jungle echoing with the songs of Zeemur." Some of the heathen followed, and even their hearts seemed softened. A number more appeared under religious impressions.

Adieu, esteemed brother!

Yours in the Gospel, J. G. PIKE.

It is to confer, through divine grace, such blessings as above described on unnumbered millions shrouded in midnight gloom, the American Tract Society are attempting to raise \$40,000 the present year for foreign and pagan lands. A portion of that amount the Committee are called immediately to remit; as at some stations all the grants that have been made are already reported as used, and the laborers must remain without means for Tract operations, not only for the period that has elapsed while the intelligence of their wants has been reaching this country, but while grants shall be raised and transmitted to their hands.

The work of supplying fifty presses at foreign mission stations, and furnishing accessible pagan nations with an evangelical literature, is one that will require steady action, and there is no room for any one to delay "what his hand findeth to do."

REVIVALS.

MOULTON, Lawrence County, Ala.—We have been witnessing intelligence from the Presbyterian church in Moulton, Ala. The Rev. S. H. Morrison, in a letter dated May 21st, remarks—"It will no doubt be gratifying to you, and to the friends of Christ generally, to hear that the Lord is, at this time, carrying on a good and glorious work in the town of Moulton. For about three years and a half, I have been

laboring there, part of my time, and often have my discourses been so great, that, in my belief, have been given to faint. But for the last month the power and grace of the Most High have been displayed in a manner highly interesting. On Sabbath, the 12th inst., we received thirteen into the communion of the Presbyterian church. On Sabbath, the 19th, eight were added to the Methodist church, and a number have not joined any church. The work still goes on, and may it long continue and increase."—Phil. Obs.

SOUTH BRADFORD, N. H.—Rev. Stephen Rogers to the Editor of the Panoply:—Early in the last summer, there was an increased attendance on the means of grace. Meetings of the Sabbath were better attended, and there was an unusual attention and stillness in the congregation during public worship. The Sabbath school at the same time, received a considerable increase in numbers, and became interesting in an unusual degree, through the steady, persevering, and very acceptable labors of the superintendent. A much larger portion also of adult members became connected with the school than in any former year.

Through the season—during which the new meeting-house was in building, a very pleasant state of feeling existed, generally, in the Society. In the latter part of autumn, appearances of special interest in religion began to be very manifest.

The attention commenced in the southwest part of the town, gradually spread to the centre, increased in interest, and during the winter and spring spread into nearly all parts of the town.

A considerable number of Sabbath school scholars, and some in all classes of society, from the child of 10 up to the gray-haired man of 70, were embraced in this good work. Several of these were young men of promise, and a considerable number of middle aged men of talent and influence.

The work extended into the other religious societies in town, and it is probably safe to calculate, that at least 100 in the place gave hopeful evidence of conversion. Measures having been early taken to discourage hasty admissions to the church, few only have offered themselves as yet for admission. The number now received into the church, within the year is 27. A class of nine children and youth professing hope, are receiving weekly instruction from the pastor, with a view to future admission. A few now stand propounded, and several others are expected soon to offer themselves as candidates.

The means employed during this interesting season, were voluntary visiting of the brethren from house to house, for the purpose of religious conversation and prayer, continued for some weeks. Preaching three times on the Sabbath by the pastor, and lectures and meetings for prayer in different parts of the town, nearly every evening for several months.

In the latter part of March, the church and pastor, believing that they followed the indications of Providence, agreed to hold a series of meetings, in which several religious societies in town were cordially invited to participate. A union meeting was accordingly held for thirteen days; and as both the church and pastor disapproved of the employment of itinerant evangelists on such occasions, assistance was rendered by the ministers of the societies in the place, assisted by several ministering brethren from abroad. The preaching was plain, pungent, and addressed to the conscience, in which the promises and threatenings of God's word were faithfully exhibited. The effect of this meeting was salutary. A goodly number, both of the youth and aged were awakened, and several instances of hopeful conversion occurred in the different classes of society.

[Christian Watchman.]

BOSTON RECORDER.

FRIDAY, JUNE 28, 1839.

RECENT REVIVALS.

WOLFBOURNE AND VICINITY, N. H.—Rev. Jeremiah Blake, of Wolfborough, gives in the Christian Panoply, an account of several protracted meetings, held during the winter past, in destitute neighborhoods in the vicinity of that place, which appear to have been considerably blessed. A little church has been formed in Taftborough; many have been hopefully converted in other places; and considerable improvement of morals has been effected. In all this we rejoice; though, in one circumstance which attended these meetings, we cannot rejoice. It is stated that there was a union of the "Christian Baptists, Free-Will Baptists, and Methodists," in conducting the meetings. Now, we do not object to the union of Christians. We sympathize with the prayer of our Lord, "that they all may be one," in him. And we would do all in our power to promote union of fellowship—of Christian feeling, among all whom we can conscientiously regard as the followers of our Lord. But at the same time, we must object to any such union of action, as will lead to the compromise of the strong and distinguishing doctrines of the gospel; and this, just in proportion to the extent to which this compromise must be carried. In all cases of union in the conducting of religious meetings, with those who hold the Arminian system, in distinction from the Calvinistic, there must be a withholding of the great distinguishing doctrines of grace, which cannot but produce an injurious effect upon the converts, if converts they be; leaving their minds in a confused and unsettled state, if not preventing them from a cordial and unconditional submission to God as a Sovereign. But, in this case, there was a union with those whose Saviour is but a mere creature. There is no such thing as commingling such diverse systems of truth as were represented at these meetings; and however grateful every attempt at Christian union may be to our feelings, we cannot but predict that, if the Congregational ministers engaged in these meetings, should live and remain in that vicinity five years, they will bitterly regret the course they have taken.

GALESBURG, ILL.—A communication in the N. Y. Evangelist, from Rev. George W. Gale, gives an account of an interesting revival of religion at this place. It seems that, in the fall of 1838, between 30 and 40 families, chiefly professors of religion, settled in that vicinity. They took immediate measures to provide a house for the joint purpose of a school and public worship. In the following spring, a Presbyterian church was formed, of 65 members, 17 of whom were the fruits of a work of grace during the

winter. Seriousness prevailed from time to time, and the church continued to increase in size, till last December, a room of greater size was completed, to serve as an academy and place of worship. It was determined, at a suitable time, to hold a protracted service. During the interval, from this time to the commencement of the meeting in February, there was an increasing spirit of prayer in the church, the meetings increased in solemnity and interest, seriousness prevailed among the young people, particularly in the common school, and a number of hopeful conversions occurred. The meeting was attended by the ministers from the surrounding country, and was held eleven days. The people laid aside their usual employments, so that the whole time appeared like a succession of Sabbaths. "It was a most interesting sight," says the narrator, "to see them coming daily from every part of the prairie and the neighboring groves, filling the house of God; some who had never been there before, and seldom attended any place of worship, anxious to hear, and going away deeply impressed." The number of converts, in the judgment of charity, was about sixty, nearly half of whom united with the church in April last. The present number of members is 189. Thus it is that society grows up in the western country. Less than three years ago, it seems, this settlement was commenced. For two and a half years, but two deaths have occurred among adults, one from a fever contracted in coming, and the other from chronic disease.

YOUNGSTOWN, N. Y.—An interesting revival has been in progress at this place, for more than a year past, which has resulted in the addition to the church of 87 members. We love to notice revivals of this description, because they indicate depth and permanency of religious impressions.

SANDWICH ISLANDS.—A letter from Rev. Samuel N. Castle, dated Honolulu, Nov. 17, 1838, published in the New York Evangelist, furnishes the gratifying intelligence that the revival there still continues. At some of the stations, especially at Waimea and Hilo, the work goes on with power. Many children are subjects of it. Probably not less than 1,000 between the ages of 6 and 16, have been admitted to the several churches. The two boarding schools, for boys and girls, have shared in the merciful visitation; and so also the mission seminary.

SANDWICH ISLAND GAZETTE.

We have received another file of that compound of Popery and Infidelity, the "Sandwich Island Gazette," which keeps up an incessant fire upon Missionaries, whom it denounces as bigots, fanatics, &c., and accuses them of oppressing the natives, and exercising intolerance towards others, especially the Catholics. The whole spirit of the paper savors much of Popery, that we should judge it to be managed by the Jesuits. Its former editor, S. D. Mackintosh, has delivered it up into the hands of a committee of foreign residents, who resolved at a public meeting "to release him from all pecuniary liabilities," and pledged themselves to continue the paper to the end of the year. We observe in connection with these proceedings, the name of a Rev. Robert A. Walsh, a Popish priest, who, it seems, has something to do with the paper. Almost every number has more or less on the subject of the Catholic missionaries which have been sent away from the Sandwich and Society Islands; in which the whole is charged with great bitterness and asperity, upon the Missionaries. So far as the Sandwich Islands are concerned, this cannot be true; for our Missionaries are not allowed to interfere in the slightest manner with the affairs of government; and we have been informed by some of the Missionaries themselves, that they have never done it in a single instance. They have, it is true, taught the natives the character of Popery, as they ought to have done. The following reasons, given by Kaahumanu, for the removal of two French missionaries, in 1831, will furnish the true secret of the matter:—

"This is our reason for sending away the Frenchmen. In the first place the Chiefs never assented to their dwelling at Oahu, and when they turned away some of our people to stand opposed to us, then we said to them, return to the country whence ye came. At seven different times we gave them that order, and again in speaking to them, we said, 'go away.' In Frenchmen, we allow you three months to get ready, but they did not go during the three months, but remained eight months, saying, 'we have no vessel to return in.' Therefore we put them on board our own vessel to carry them to a place where the service is like their own.

Because their doings are different from ours, and because we cannot agree, therefore we send away these men. (Signed) KAAHUMANU. Oahu, Dec. 7, 1831.

Here, it will be seen, in the first place, that the government never consented to their residence there; and in the second place, that they attempted to raise up a party in the nation against the government. Nobody will pretend that foreigners have a right to take up their residence in any country, without the consent of the government. On that ground alone, they might have been justly removed. But here was a direct interference with the politics of the country, for which the Jesuits are renowned, the world over.

As to the recent case, to which we have heretofore adverted, it has no connection with our mission. It occurred at the Society Islands, which are occupied exclusively by English Missionaries. They are accused, (falsely we presume,) of having instigated the government to send away the Catholic priests; and \$2,000 have been oppressively exacted from them, to save the town from destruction by a French Frigate, on an indemnity to the priests, who had been forced to leave the Islands. The account states that the French Frigate La Venus visited Tahiti, "for the purpose of demanding satisfaction for the unjust, cruel, and piratical assault made upon the French priests, at the time they were torn, by an infuriated mob, (under the sanction of the authorities of the island,) from the house of the American Consul, and inhumanly forced on board a small schooner, which was compelled immediately to leave the islands." This is all the information we have, as yet, of the sending away of the priests; but we presume that when authentic intelligence reaches us from the proper quarter, the affair will assume a different aspect. The commander of the French frigate demanded of the authorities of the Island, that \$2,000 be paid as an indemnity to the priests; that the French flag be hoisted on a small island in the harbor, and saluted with twenty-one guns; that a public letter of apology be written to the king of France, by the queen; and security be given that hereafter all French subjects be permitted to come and go, and reside on the Island, on the same terms as those of the most favored nations; in default of which, the town was to have been destroyed in twenty-four hours. To prevent this catastrophe, the resident missionaries borrowed the sum demanded. It remains to be seen whether the British government will permit such oppressive and unjust exactions from her honored subjects, engaged in a work of pure philanthropy. We do not believe they will. Indeed we have understood that the English government has commenced a correspondence with the government of France on the subject of their high-handed outrages on a people understood to be under the protection of the British power.

Two Catholic priests have been imprisoned on Wallace's Island, and twice tried by the chiefs in council, and sentenced to death, the king only dissenting. On that Island, any other missionaries would probably share the same fate; the door having been effectually closed against all foreigners, by the misconduct of some outlaws, who attempted to establish themselves there.

At the meeting alluded to in the commencement of this article, the following resolution was passed:—

Resolved unanimously, That the Sandwich Island Gazette and Journal of Commerce be continued on the same principles as heretofore: i. e. pledged to the extermination of fanaticism, injustice and oppression in the Sandwich Islands; and to the advocacy of free, religious and political discussion.

Let them get the ascendancy, and we should see what they understand by religious freedom. The intolerance of liberalism is the most bitter and oppressive of all intolerance. It is gratifying, however, to learn from the Missionaries, that the native population of these Islands scarcely know of the existence of this paper; and that the religious press is there free to exert its full power, without being counteracted by licentious publications; the Gazette being published in English, for the use of foreign residents, and to exert an influence abroad.

N.

ly strait, but it would get twisted again. At last, however, he found a smooth sea. If the books were not posted that day, they would not be till his return. This would bring upon him a heavy load of care on his arrival from the city, which, with the increased labor of attending to his newly replenished store, would be too much for him. He had pity on a beast, who should be not have pity on a man. He would not overload a poor dumb animal. Why should he overload himself, who was so much better than a brute. Therefore it would be an act of mercy to post those books that day, "so the rough place became a plain."

D was a lady frequently at church. She saw the same clouds that did so much mischief above related. Those clouds thought she; her new dress unhappy was not finished; those clouds looked ominous. Such clouds always brought rain. She was sure of it. She would ask the old Captain, her uncle, who, disturbed in his examination of an old log-book, growled out the very definite and comforting reply, "such clouds brought rain sometimes, and sometimes they did not." But they would now, she knew. And because they would, she should stay at home. If any one should say she would have gone if her new dress had been ready, and the clouds were only a pack-horse, &c., we can only say we cannot dive into people's hearts at that rate. Though our observation does teach us, that it is a pretty considerable accommodation to some people to have a mass of clouds prowling round the sky on a Sabbath morning.

This is as far as our information goes about that cloudy Sabbath morning. Should we learn any thing further worthy of notice, we will set it in due time before our readers.

THE CLOUDY SABBATH MORNING.

A slept that morning so late that he had not any of the enterprise and energy he had had every other morning in the week. Then he was lark-like, now stupid as an owl. We were about saying he over-slept himself. But there was in fact nothing over about it, inasmuch as he came up to the mark precisely, that he had been reaching for a quarter of a century. He felt so languid and dull in consequence, that a good excuse for not visiting the sanctuary would be as pleasant as savory viands to a hungry soul. It would be such an effort to go a mile or so to meeting, how could he think of it? He looked out of the window. It would rain; he saw clouds; he was very certain it would rain. He asked his wife if she did not think it would rain. And he looked at the fowls to see if they were drooping any in token of rain. Then he tried his ears. Did he not hear a peattering of the drops upon the roof. He felt, he said, that it would rain. The wind at last came to his aid. It veered a little more southerly. Now he was certain it would rain. He felt more comfortable. He could not think of visiting the sanctuary in the rain "that was a coming." No, that he could not. There was something of a draw-back, however, upon his comfort, in a remark of his good old mother who sat reading the Bible by the fireside; she lifted up her spectacles and said, "Suppose it should rain, Gabriel, it need not frighten you. You remember the auction. A rainy day that, and three miles off. And the ploughing-match; you were not hurt my son, by."—here he let the tongue drop accidentally, and the rest of the sentence was lost. But it rained not for the following four and twenty hours. A few drops only; if the clouds could only have spared a few drops, but they would not; a few drops would have been a comfort to him. But then it did look so much like raining; it came so terribly near raining, and he was every moment expecting that it would rain, that he could not go; it would not be wise to venture to public worship.

B. had his thoughts about the house of prayer. But, as he had crowded two days' works into one, on Saturday, he felt as if it would really be a good thing if he might stay at home and rest. And the more he thought of how much work he did Saturday; how greatly wearied he had been; how frail men are, they cannot endure every thing; how sad a thing it would be if he should overdo; how very quietly and comfortably, and with what precious naps he might spend that day; when he thought of all these things, there never was any thing clearer, no, never, than that it would be to him a most comfortable thing to stay at home. The goodness of the thing, that is the comfort of it, bodily and temporarily speaking; the next business was to muster another good reason. A couple of good reasons for a man in straits, is as good as a couple of ducks for him that lacketh a good dinner.

B. like his neighbor A. had noticed the clouds that morning, and you could not have split the difference in their conclusions. B. felt that rain was inevitable. But this business of actual or anticipated showers had so often been the ground of excusing himself from public worship, that he now magnanimously determined to say nothing about himself. But he did think of his horse. What mercurial man is not mercurial to his beast? Poor animal! it was going to rain; it certainly looked terribly like rain, and if it should rain, and if the drops refused to change their course, and fell remorselessly, drop after drop upon that dear servant; and if, in the result, he should become dripping wet, wet to the very skin, then it would be unutterably painful. He could not endure it. It made his heart ache only to think of it. No, he should not attend meeting that day; considering himself, how comfortable it would be; no, he did not think of that; but considering his poor horse, who was all he thought of, he felt obliged to give up going to meeting. He was the picture of resignation under the trial.

C. a merchant, was to start on Monday for the city. Various matters had kept him in a whirl through the week. He got time to breathe, however, as the sun went down Saturday night, and time to think; seriously, one would say. Yes, seriously; but then it was about his unposted books! Should he post them on the Sabbath? He thought himself too conscientious a man for that, and took comfort in turning that thought over and over. Sabbath morning comes, and there are those clouds that A saw and B saw. Would it rain? Yes, it would certainly rain. But if it should not, it was the next thing to raining to have such clouds about. Now a man might have pitched a biscuit from the threshold of C's house into the porch of the sanctuary. But then for him to go there when there were such scowling clouds he might, how could he think of it? And then it occurred to him that he had a cold; and here he tried his throat and found it rather husky. Yes, he had a cold, and a man to expose himself thus; a man too, who was to go a tedious journey the next morning, rain or shine, no! it would never do. It would be madness in him to think of it.

This matter being thus disposed of, there was some time for further reflection. And up comes the unposted books. Should they be touched? He had enjoyed some comfort Saturday night, in the idea that he was a very conscientious man. Could he spoil all that? Could he not somehow twist that book-posting affair into an act of mercy. It was rather a crooked stick; but he would make a trial of it. He tried this way and that. Sometimes it seemed near-

ly strait, but it would get twisted again. At last, however, he found a smooth sea. If the books were not posted that day, they would not be till his return. This would bring upon him a heavy load of care on his arrival from the city, which, with the increased labor of attending to his newly replenished store, would be too much for him. He had pity on a beast, who should be not have pity on a man. He would not overload a poor dumb animal. Why should he overload himself, who was so much better than a brute. Therefore it would be an act of mercy to post those books that day, "so the rough place became a plain."

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"SLAVERY AS IT IS."

This is the title of a volume recently published by the American Anti-Slavery Society. In our opinion, it will do more to produce abhorrence of slavery, than any other publication from the same quarter. A vast amount of labor and research must have been expended in its preparation. The details of the various odious features of the slave system pour a terrible brightness upon it. Great care seems to have been employed in ascertaining facts. The names of the witnesses are given, with their places of residence, such, we mean, as reside in the northern States. We have no reason to doubt the accuracy of the majority of the facts stated in this volume. Many of them are derived from the statements of slaveholders themselves. We wish there had been a less free use by the author of scorching epithets in the utterance of his indignation. No language of rebuke can equal that of the facts presented. This book will be read. Men will differ about various points presented in it. Some of the statements may yet be found to have been too highly colored; some of them possibly, directly denied. But though there may be some abridgments of this sort, the book will exert, and it ought to exert a powerful influence upon the minds of its readers. We say it will be read. We care not how fast the copies are multiplied. Let its statements be searched by all the eagle-eyes the land can furnish to do it. Let those correct its statements who have the power.

Men will have various opinions about the ways and means of abolishing slavery, but none about the abominations of the system, if this volume presents any thing like a fair view of the case, and we believe it does. And we say this, not only in view of the apparent credibility of the book itself, but because we have been personally acquainted with, and an eye-witness of facts developing the miseries of slavery, similar to those presented in this volume. That the great mass of slaveholders are guilty of such cruelties as are here described, no rational man believes; but that the system naturally leads to more or less of such odious results, it would be insane to deny.

As we read the exposures and sufferings of the miserable fugitives, fleeing from the vengeance of oppressive masters, we could not but think the charity which should give any of them a home any where even in Africa, and exemption from all the curses of slavery there, was worthy of something better than contempt. We think the more deeply we feel for the slave, the more anxious we are for his best welfare, the more kindly we shall feel towards all who are honestly seeking his rescue from oppression, though their modes of reaching that result may be different from our own. "The envy also of Ephraim shall depart, and the adversaries of Judah shall not vex Ephraim."

N.

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D was a lady frequently at church. She saw the same clouds that did so much mischief above related. Those clouds thought she; her new dress unhappy was not finished; those clouds looked ominous. Such clouds always brought rain. She was sure of it. She would ask the old Captain, her uncle, who, disturbed in his examination of an old log-book, growled out the very definite and comforting reply, "such clouds brought rain sometimes, and sometimes they did not." But they would now, she knew. And because they would, she should stay at home. If any one should say she would have gone if her new dress had been ready, and the clouds were only a pack-horse, &c., we can only say we cannot dive into people's hearts at that rate. Though our observation does teach us, that it is a pretty considerable accommodation to some people to have a mass of clouds prowling round the sky on a Sabbath morning.

"SLAVERY AS IT IS."

This is the title of a volume recently published by the American Anti-Slavery Society. In our opinion, it will do more to produce abhorrence of slavery, than any other publication from the same quarter. A vast amount of labor and research must have been expended in its preparation. The details of the various odious features of the slave system pour a terrible brightness upon it. Great care seems to have been employed in ascertaining facts. The names of the witnesses are given, with their places of residence, such, we mean, as reside in the northern States. We have no reason to doubt the accuracy of the majority of the facts stated in this volume. Many of them are derived from the statements of slaveholders themselves. We wish there had been a less free use by the author of scorching epithets in the utterance of his indignation. No language of rebuke can equal that of the facts presented. This book will be read. Men will differ about various points presented in it. Some of the statements may yet be found to have been too highly colored; some of them possibly, directly denied. But though there may be some abridgments of this sort, the book will exert, and it ought to exert a powerful influence upon the minds of its readers. We say it will be read. We care not how fast the copies are multiplied. Let its statements be searched by all the eagle-eyes the land can furnish to do it. Let those correct its statements who have the power.

Men will have various opinions about the ways and means of abolishing slavery, but none about the abominations of the system, if this volume presents any thing like a fair view of the case, and we believe it does. And we say this, not only in view of the apparent credibility of the book itself, but because we have been personally acquainted with, and an eye-witness of facts developing the miseries of slavery, similar to those presented in this volume. That the great mass of slaveholders are guilty of such cruelties as are here described, no rational man believes; but that the system naturally leads to more or less of such odious results, it would be insane to deny.

As we read the exposures and sufferings of the miserable fugitives, fleeing from the vengeance of oppressive masters, we could not but think the charity which should give any of them a home any where even in Africa, and exemption from all the curses of slavery there, was worthy of something better than contempt. We think the more deeply we feel for the slave, the more anxious we are for his best welfare, the more kindly we shall feel towards all who are honestly seeking his rescue from oppression, though their modes of reaching that result may be different from our own. "The envy also of Ephraim shall depart, and the adversaries of Judah shall not vex Ephraim."

NEW PUBLICATIONS.

THE APPROVED PASTOR. A Sermon at the Installation of Rev. Andrew Gowen, over the Evangelical Congregational Church and Society in Rowe, Mass., Sept. 5, 1838. By Rev. Amariah Chandler, Pastor of the 1st Church, Greenfield. pp. 26.

"And I will give you pastors according to your heart; who shall feed you with knowledge and understanding." are the words that form the foundation of this very rich and appropriate discourse. The character and qualifications of the approved pastor, form the themes on which the preacher descends, in his own peculiar style, with much force and beauty. He was evidently not ignorant of the state of things in Rowe and the adjacent region, nor of the causes of the wide spread moral desolations, which have there long pained the eye and the heart of the Christian philanthropist. Pastors of another heart have labored there, and fed the people with husks instead of bread, till they had almost all perished with hunger; a few, a very few survived the famine, and said one to another, "let us arise and go to our Father;" they arose; their Father met them on the way, and blessed them, and killed for them the fatted calf, on which they are feasting now, and it is hoped, will continue to feast, for many days to come.

SPIRITUAL IMPROVEMENT; or, Aid to growth in Grace. A Compass for the Christian's Closet. By Ray Palmer, Pastor of the Third Congregational Church, Bath, Maine. pp. 239, 12mo. Boston: Perkins & Marvin. 1839.

The eighteen essays composing this volume, are not only plainly designed, but beautifully executed, both by the author and the printer. A more chaste, clear, and flowing style of composition is rarely met, and still more rarely found so well sustained throughout. The mind of the scholar, the hand of the master, and the heart of the Christian disciple, are all visible on every page. "Traits of Christian character; means of spiritual progress; relation of believers to the Redeemer; contemplation of Christ; indwelling of the spirit; being spiritually minded; steadfastness in piety; God and the world; uses of temptation; uses of affliction; the love of enemies; characteristics of the heavenly state; perpetuity of Messiah's kingdom; and the Saviour's prayer," are topics that cannot be discussed alive, and yet unprofitably to the reader. It would not be proper to say, that originality is a prominent feature of these essays; for if it were, it would be no recommendation to them as "aids to growth in grace;" yet there is

freshness and an unobscured preponderance which cannot fail to interest the enlightened mind, and impart new fervor to the devotion of every sincere and humble believer. The writer and the reader, imbuing the spirit of those precious truths here brought so clearly, most possess no small share of that joy which passeth understanding, and of that hope which maketh not ashamed.

A new and approved mode of conducting Bee-hives and Bee-hives, and the management of the same. By John Scull, of Franklin, New-Market Co., N. H., secured to him by letters patent in the year 1838. pp. 22. Concord: Am. M. Farwell. 1839.

This "new and improved method" of treating Bees, comes highly recommended by several gentlemen, (and among them the Governor of N. H.) who have witnessed its operation, as possessing the great advantage above all others of preserving the life of the Bee while taking its honey, and protecting it completely against the depredations of worms, mites, and other vermin, and also from the severity of the winter.

THE CURSE UPON THE GROUND A BLESSING. A Sermon preached upon the day of Judah's Deliverance, Nov. 29, 1838. By Rev. Samuel Hopkins, Saco, Maine.

THE REASONS, and the INFLUENCES, of the original curse on the ground, are the topics discussed. It was not a curse on man, but on the earth that sustains him. The necessity of labor fell essentially the influence of sin; gives us enjoyment of earthly good in proportion to the toil it costs us, and prevents immovable evils that otherwise would deluge the world.

FREE NOT THYSELF BECAUSE OF EVIL DOERS. A Sermon preached on Fast Day, April 18, 1839. By Rev. S. Hopkins, Saco, Maine.

The behaviour here prohibited, and the reasons for avoiding it are the leading divisions of the discourse. And in this, as also in that noticed above, the author displays much ingenuity; is terse and nervous in his style; lucid in the arrangement of thought, and works up his abundant material with great skill and address.

Florida War ended once more.—The *Alexander's Gazette* of Thursday contains information from Florida by officers of the U. S. Army, who left there six weeks ago. It is stated that the Indians are coming

tion. Mr. Avery was a good swimmer, and being supplied with dry suit of clothes, proceeded with the party on the excursion, as fresh as if nothing had happened.

1. Round at the Building. 2. April.

pray for her, and visit
and talk with her about
who was staying with the
damned creature, and he
ful to her. In about a
sick woman in great dis-
scene was so full of so
the old wicked mother